THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II. TIM. 1: 13).

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DISCOURSE BY PRESIDENT JOHN TAYLOR.

DELIVERED AT OGDEN TABERNACLE, ON SUNDAY, MARCH 21ST, 1880.

(*Concluded from page 119*).

Then what next? Were things to go on in that way for ever? No: the dispensation of the fulness of times has got to be restored to introduce all that has been spoken of by all the holy prophets since the world was. The Apostle John, when banished to the Isle of Patmos, says that he saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. What do you mean? The same gospel that Adam had, the same gospel that Seth had, the same gospel that Enoch had, the same gospel that Abraham had, the same gospel that Jesus had; the gospel that brings life and immortality to light, and that places men in communion with their heavenly Father—the everlasting gospel. And who introduced it? God Himself came to earth with His Son Jesus and manifested Himself to the Prophet Joseph, and, pointing to His Son, said, "This is my beloved son in whom I am well pleased, hear Him." Jesus from that hour was to be his instructor. What then? Then came Moroni, who had charge of the records of the people on this continent, who came and delivered them to Joseph Smith. What next? Then John the Baptist came and laid his hands upon his head and upon the head of Oliver Cowdery, and said, Upon you my fellow servants, I lay my hands and confer upon you the Aaronic priesthood, which shall never be removed again from the earth until the sons of Levi shall offer acceptable sacrifices to the Lord. Why did John come? Because he held the keys of that priesthood and was the last that held them in that dispensation. And then Peter, James, and John

came and laid their hands upon his head and ordained him to the office of the Melchizedek priesthood. Why? Because they had held that priesthood themselves and they were the ones that held the keys of that priesthood; and when they left, the keys of that priesthood were taken with them, and they came, having it in their charge to confer it upon Joseph Smith. What else? Then Elijah appeared in the Temple at Kirtland and conferred upon them the blessings that were spoken of pertaining to him. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and He shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." The prophet conferred upon him those keys; and hence we try to do these things. And people wonder why we are building our temples. It is that the hearts of the fathers may be turned to the children and the hearts of the children to the Fathers. And if Jesus saw it necessary after being put to death in the flesh to go and preach to the spirits in prison that they might be judged according to men in the flesh, it was also necessary that provision should be made for men who had died without the gospel, without a knowledge of the principles of eternal truth, that we might be baptized for them, as the Scriptures say, according to the flesh, that they may live according to God in the spirit. Why is it you are so willing to build temples? You would squeeze your dollar into many other things, but when it comes to that you say, "I want to do it." And it is so throughout Israel. I suppose we have as many as five hundred men engaged in this work. And the brethren feel willing to do it. Why? Because you want to secure certain blessings for yourselves; and, then, you want to look after your friends, that the hearts of the fathers may be turned to the children, etc.

We are operating upon the earth because we have the power, and they are operating in the heavens because they have the power; and, as the Scriptures say, they without us cannot be made perfect, neither we without them. And neither they nor we could operate in these things unless those keys had been restored and things put into the position they are to-day. Then we will build our temples, won't we? I think we will, and then administer in them. If we are to talk to the world about a great many of the things I have referred to to-day, we would have to bring up evidence to prove the truth of them. I am talking to Latter-day Saints, however, to-day; and you ought to know of them, if you do not; and if you are not acquainted with them, "search the Scriptures, for in them ye think ye have eternal life," and you will find all these things I have mentioned.

Now, then, all of these dispensations had to be restored. Then comes Moses. Why? Because he held the keys of the gathering dispensation; and he conferred upon Joseph Smith the power to

gather Israel from the four quarters of the earth, and also the ten tribes. But the latter have not come yet; but people are hunting them up, and they will be found by and by, when the time comes, and the mountains will flow down at their presence, and a highway will be cast up, and they will come to a knowledge of the people. But they could not come without the restoration of the keys I have referred to.

Now, here are all these different dispensations, and there is one I have not mentioned. We are told to build up Zion. Shall we do it? I tell you in the name of Israel's God we will do it with the help of the Almighty; we cannot do it without, but with His help we will do it. We will build up the Zion of our God, and help to roll on the work which God has commenced. And those children you saw here the other day [referring to a general conference meeting of the children of Weber Stake], many of them will live to participate in these things. And we will endeavor to train them in the fear of God, that their tender hearts may be rooted in the principles of truth, and they be led to acknowledge the God of their fathers. Having said so much, I will pass on to something else.

Here we are. We are organized under the direction of the Almighty, and, as I before said, not according to our ideas and notions, but according to the word and will and revelations and law of God. And none of us can do anything only as God permits us. What are we going to do? We are going to build up Zion. What then? When Zion is built up—and it is not built up yet; but it will be built up; and when that is done Jerusalem that is spoken of shall be built—and we are a long way off from that—but when that is built up and the glory of God shall rest upon it, upon every dwelling of Mount Zion as it did in former times—then we will build our Zion after the pattern that God will show us, and we will be governed by His law and submit to His authority and be governed by the holy priesthood and by the word and will of God. And then when the time comes that these calamities we read of, shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other. And thus the purpose of God to a certain extent will then be fulfilled. But there are a great many things to be brought about before that time. And we are here in an organized capacity trying to prepare ourselves for all the providences of the Almighty. We are trying to instil into the hearts of the people the principles of honesty, truth, and integrity, and remove covetousness and iniquity of every kind. Never mind the world nor what they can say or do, for they can only do what the Lord permits them. We will then continue to do as we have done, only a great

deal more abundantly. We will send out the gospel to them, and continue to advocate the principles of truth, and to organize ourselves according to the order of God, and seek to be one—for if we are not one we are not the Lord's and never can be, worlds without end. Hear it, you Latter-day Saints! And do not be figuring for yourselves and for your own aggrandizement; but feel to say in your hearts, "What can I do to help build up Zion? I am here, and everything that I have got is upon the altar, and I am prepared to do the will of God no matter what it may be, or where it sends me, to the ends of the earth or not." But we are not doing that yet; we are too much after our own affairs and drinking in the spirit of the world, and yielding and catering to that feeling and influence. Now, while we wish the world well and would desire to promote their happiness, we cannot be governed by their practices nor be under their influences. God is the Lord our God; He is to be our King and Lawgiver, and He must rule over us. We must not permit ourselves to conform to the ideas, notions, dogmas, theories nor the wickedness that exists in the world, and of which there is too much already among us. But, to the contrary, battle against these evils, continuing the warfare until we purge them from us, and call upon the Lord to assist us, and to lead us in the paths of life, and to enable us to comprehend to some degree the position we occupy in relation to Him, and the magnitude of that priesthood that has been conferred upon us.

What will you do with the world? I was talking with a gentleman lately who thought, because of certain inimical legislation that had been manifested towards us, that we should feel at enmity against our government. I told him that he was laboring under a very great mistake; that there was not a more loyal, patriotic-feeling people in the United States than the Latter-day Saints are. But have some not done so and so to you? Yes, but the Lord has guided us, and we can put our trust in Him and await His time. We are not in a hurry; He will bring things about in His own way, and will abundantly fulfil the words of the Psalmist—"Surely the wrath of man shall praise Thee, the remainder of wrath shalt Thou restrain." Some men seem to think that we are going to be swallowed up; but we are not very much alarmed at it. We have been "swallowed up" a great many times, but they have generally managed to vomit us up again. [Laughter.] Among the legislators of our nation and throughout the land, there are many high-minded, honorable men, who desire to see all men protected in their rights, but because there are a great many who are not and who feel otherwise, and who do not understand us, should we entertain feelings of enmity? What was the message that Jesus came to deliver? "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved," etc. What have

we been told to do? To go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned. We go and offer the message of salvation. How many of these grey-headed men whom I have seen around me to-day have traveled thousands of miles in order to promote the welfare of the human family? I have traveled hundreds of thousands of miles myself. And did He ever forsake me? Never! He was always true to His word. And when you elders have gone forth He has been true to you. And when people have believed, repented, and obeyed the message you bore to them, and you laid your hands upon them to confirm them members in this Church, and said, "Receive ye the Holy Ghost"; they received it. Is not that proof that God has been with you? Yes, it is. Will He not be with us to the end? Yes. What is our message to the people? Peace on earth and good will to man, and we seek to promote the welfare and happiness of the human family in every possible way that we can. And we ought to feel to endure, as Jesus did, the contumely of sinners until the Lord shall say: "Stop, it is enough." They will have hard enough times of it. Do we need to seek to injure anybody? No. Is that our mission? No; but to seek to promote the welfare of all men. Well, we are here in a political capacity as well. We are an integral part of the United States—a very small part. What shall we do? Why, so live that no man can bring any reproach against us; treat all men right, deal honestly with one another, and with all men, and be true to God and your religion. If we do this then we shall advance from wisdom to wisdom, from intelligence to intelligence and knowledge to knowledge, until we shall see as we are seen and know as we are known. And we will go on performing the work God has placed upon us; and we will continue to teach and instruct and educate and elevate our children; and also teach all men who will be taught by us, the principles of life; and by and by God will work with us in a more powerful manner than He has done yet; and thousands upon thousands will flock to the standard of Zion, and many will come and say, "We do not know much about your religion, but you are an honorable people and execute justice and we want to be governed by those principles and be under their influence; and if we cannot endorse your religious views, we seek your protection and want to be one with you." You will find hundreds and thousands of people will yet come in this way, and many are pretty near it now. But we are not prepared; we sometimes pull and haul, and talk and get hard feelings and seek to tear in pieces and destroy, and carry out our own ideas and will. I have no will of my own; I do not want a will of my own; I want to know the will of God, and then do it. Don't you? We ought to do it; and let your feelings and judgment be merged in the will of God, and seek to carry out His purposes. As seventies, go forth

and be ready to go to the ends of the earth at the drop of the hat, when required to fulfil any mission that may devolve upon you, or that you may be called to, and consider this your mission of life. You seventies, do you hear it? I tell you that this is the will of God concerning you, and not to consider how you can build up yourselves and make yourselves comfortable: but attend to the other first, and be on hand to do that, and then all will be right.

May God help us to do right and keep His commandments, that we may have His spirit to be with us and live in the enjoyment of the same, and be saved in His kingdom, in the name of Jesus. Amen.

INCIDENTS OF AN AIR RAID.

PRESIDENT JAMES G. MCKAY, writing about a recent air raid, relates an incident or two that may be of interest to the readers of the *Star*. "Long after the guns," he says, "had ceased firing here, we could hear them rumbling in the distance like a mighty earthquake." Shrapnel, it seems, fell all around the place where he was, and the building was hit several times, but the only damage done was the tearing off of five slate shingles from the roof.

A piece of shell, the correspondent says, fell between two policemen who were standing and talking together. Neither was hurt. The piece of iron was about one inch and a half wide and ten inches long. Had it struck either of them, death would have been instantaneous.

Another incident is related: "After the 'All clear' signal was given, the people filed out and went to their homes. We went through the building to see that everything was in order. We had been resting for an hour, when a lady and a gentleman came and asked if anybody had seen their little boy who was missing. On search being made, we found him in a corner, fast asleep. The bombs had no terror for him. He was in the land of dreams, and he thought he was still dreaming, when he was aroused in a strange place, with a flash of light in his face."

A LOSS TO ENGLAND.

ELDER HERBERT P. HAIGHT, clerk of the London conference, in a letter dated February 18th, 1918, reports the death of one of our soldier boys, Private Edward Frank Henson, formerly a member of the St. Albans branch, London conference. Brother Henson was born at St. Albans, November 24th, 1885. He was baptized April 5th, 1908, by Elder J. E. Thomson, and confirmed April 7th, by Elder H. R. Kirkham. He was loved by all who knew him, and he died firm in the faith.

The following letter announcing his death speaks for itself. His demise is truly a loss to his country:

"Dear Madam:—I am very sorry indeed to have to inform you that your son, Pte. E. F. Henson, died of wounds on Nov. 16th. He was wounded on the 15th. * * * I am more sorry than I can say, and offer to you and yours not only my own, but the sympathy of all your son's comrades, who have served with him all these years in France. He was one of the best of soldiers who have fought in the army, and knowing him as we did, we know how great is your loss. His loss is not only a loss to those who knew and love him, but to England."

This sympathetic letter is signed by the Lieutenant-Colonel of the regiment to which our brother belonged. "Mormon" boys, like Daniel and his companions, are sure to distinguish themselves wherever they go, if they are faithful to the principles of the gospel.

A STAUNCH FRIEND.

On a recent occasion our missionaries applied to the city authorities at Grand Rapids, Michigan, for the right to hold meetings on the streets. The sectarian ministers of the city united to oppose them, and public sentiment and prejudice were enlisted against the elders. Under these circumstances, they sought legal assistance and found a sterling friend and champion in Judge Fred A. Maynard, who went with them before the city authorities and pleaded for freedom of speech for them.

Judge Maynard's love of fair play led him to disregard the appeals of prejudice and to demand for "Mormon" missionaries a fair hearing and the right of freedom of speech in public places that is accorded the ministers of other churches. His fairness of mind and strength of character are well expressed in his own manly words: "I do not care what people say. I have lived in Utah and know the 'Mormons' are a good people. I will stand for the right." The friendship and able assistance of Judge Maynard are very highly appreciated, says the *Liahona*.

When hope or fear, love or hate, or any other passion is strong upon us, let us not trust to the thoughts engendered. Let us remember that there is always another side to be heard and considered before an opinion is cherished or uttered. Let us wait until we are cooler and calmer, and thus give to thought the opportunity she needs for her own proper sphere of action.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 28, 1918.

EDITORIAL.

EXPRESSIONS OF SORROW AND SYMPATHY.

In our last number is a letter from Sister Isabella Blake, formerly president of the Relief Society of the Glasgow branch, Scottish conference, and in this issue is one received from President Benjamin R. Birchall, of the Dublin branch, Irish conference. These are but two of a number of letters of similar character received from conference and branch presidents and members of the Church in this mission. They are representative of the deep sorrow felt at the death of Elder Hyrum M. Smith, and of the sympathy extended to his wife, Sister Ida B. Smith, and family. The affectionate association of the saints of the British mission with him while he was serving as their president, has formed a tie of love and union which cannot be severed even by death. Their sorrow is keenly felt, and their sympathy is generously extended.

George F. Richards.

"MORMONISM" PENETRATING PUBLIC OPINION.

In the *Christian Work* of December 22nd, 1917, we find an article on "Religion After the War," which is notable for the decided views it sets forth on the question of eternal torment. That a contributor to an ecclesiastical journal with the influence enjoyed by the American weekly mentioned can discuss the question, as is done in that article, in rank opposition to the orthodox doctrine, is one of the signs of the times. That the author stands, fairly and squarely, in the light that the Prophet Joseph Smith, through the Spirit of Revelation, shed on that question, as well as many others, is another sign. And it indicates that the principles of the gospel are penetrating the thought of the religious world, influencing and modifying men's opinions, whether they are aware of the cause of the change, or not.

The author of the article referred to points out that the churches of the world are largely responsible for the war, because they have promulgated teachings which made men fear and hate God, and, therefore, to fear and hate one another. The doctrines of sin and punishment, he says, have been presented in such a way as to make the impression upon the minds of many that God was not just, but unjust.

The author states the case concisely. A multitude of men and women, he declares, have been given to understand that they, as sinners under sentence of death, are the enemies of God and actually "hateful in His sight." They are not taught that God loves them until they repent and believe, and if they do not experience that change of heart in this life, they are doomed to everlasting banishment from the presence of God, and to eternal suffering. "That," he says, "according to the overwhelming judgment of the Protestant Evangelical church—and not less of the Catholic church—is the inescapable doom of the sinner who dies unconverted."

The author of the article before us then takes up the question of the natural effects upon the hearts of men of such ideas of God. He says:

"We are not now considering the effect of that belief on the characters and souls of individual men. We leave that aside. What we are thinking of is its effect upon the relations of the nations. For it seems to us that it must affect these relations, indirectly, but profoundly. Any man who believes that it is God's purpose to exclude from hope and happiness, presumably the great majority of sentient beings—His own children—and to inflict conscious suffering on them for ever and ever, must believe that He hates them—hates them with an infinite hatred.

"We have heard men argue that God punishes people because He loves them, but He does not make them suffer eternally because He loves them: that is a psychological impossibility. And we must say this about this doctrine—that it makes room for an infinite amount of hatred in the heart of God and in the world of men. The old Psalmist kept saying that 'His mercy endureth for ever,' but this doctrine implies that His hatred endureth for ever; that hate is the deepest element in the divine nature."

The author then says that it may be doubted whether many people actually believed that, but that the churches have done all in their power to make them believe it, and that the nearer the world comes to believing it the easier it is to establish and maintain those principles of militaristic nationalism which depend on making men hate one another. If God hates all sinners with such a hatred as is implied in the doctrine of eternal punishment, then it cannot be wrong for men to hate one another; it must be the natural thing for men and nations to hate one another; and a firm foundation is laid for endless enmities and eternal wars. He continues:

"If the doctrine of eternal punishment is true, the doctrine of the Fatherhood of God cannot be true, and there can be no such thing as the brotherhood of man, and Billy Sunday may be entirely right when he says that it is the worst rot ever dug out of hell. Certain it is that if the doctrine is true there is hate enough in the universe to keep hell boiling forever; and the expectation of peace must be a mirage."

A little farther on the author of the article from which we are quoting, says:

"We do not wonder that organized religion has been made to seem unreal and trivial and contemptible to so many, when we see how false it has been to its own standards; how far it has departed from the simplicity that is in Christ; how it has refused to follow in its interpretation of the Bible the principles which Jesus so clearly laid down, of tearing off the husk and conserving the kernel; of throwing away the letter that killeth and holding fast to the spirit that giveth life; how it has perverted the whole meaning of the gospel by denying the Fatherhood of God and treating the law of love as a mere counsel of perfection, to be observed if convenient, but having no binding force;—we do not wonder that an organization which has suffered itself to be entangled with the beggarly elements of the world, and so sophisticated by the subtleties of tradition, and so helpless in the toils of expediency, should have been paralyzed and dumb when the war crashed into this devoted generation and hurled all its order into chaos and smashed its traditions and turned its idols upside down."

One more extract:

"There was a question in a newspaper that arrested the soul of Mr. Wells's bishop in the first year of the war, and that must have arrested the thoughts of many other men with souls through all these anxious years. 'This war,' the writer declared, 'was above all other wars, a war of ideas, of material organization against law; it was a war more copiously discussed than any war had ever been before; the air was thick with apologetics. And what was the voice of the church amidst these elemental issues? Bishops and divines, who were patriots, one heard discordantly enough, but where were the bishops and divines who spoke for the Prince of Peace? Where was the blessing of the church, where the veto of the church? Who, indeed, looked to the church at all?' It was a scathing question."

This gives a fair idea of the line of thought presented. The author maintains, as the reader has now noticed, that the awful doctrine of eternal torment, as set forth in some of the creeds, is responsible, at least indirectly, for the bitterness and hate existing among the nations, that make war and strife possible, and also that the churches have lost much of their influence for good in the world, because of their departure from the principles enunciated by our Lord and Savior.

Is not this true? we ask. And who was the first in our day and age to call attention to the heresy of the orthodox doctrine of never-ending torment? The answer is, Joseph Smith, the Prophet. God revealed it to him, and through him to the children of men in general. Again, who was the first in our day to recognize the fact that all the churches of the world had strayed from the narrow path of the teachings of Christ? The answer, once more, is, Joseph Smith, the Prophet. He was the object of persecution as long as he lived, and died a martyr, for teaching the truths which the world now is gradually accepting.

The Prophet Joseph did not teach the truth concerning the

hereafter in a vague, confused manner, as some ministers do, even among those who feel that the common view of never-ending torment is at variance with the character of God as a Being infinitely just and merciful. He saw, in one of the grandest visions ever granted to man, the various conditions under which God's children will exist in eternity, and he taught to others what the Lord revealed to him.

Read carefully the Seventy-sixth Section of the Doctrine and Covenants. As President Charles W. Penrose says, "There is nothing in the book called the Bible that can compare with it. It is full of light; it is full of truth; it is full of glory; it is full of beauty. It portrays the future of all the inhabitants of the earth, dividing them into three grand classes or divisions—celestial, terrestrial, telestial, or as compared to the glory of the sun, the glory of the moon, and the glory of the stars. It shows who will be redeemed, and what redemption they will enjoy, and describes the position the inhabitants of the earth will occupy when they enter into the future state."

The Revelation was given shortly after the return of the Prophet to the City of Hiram, from the Amherst conference, where he had been ordained President of the High Priesthood, in the year 1832. It was a vision which properly follows the revelations given to John on Patmos, supplementing and explaining that incomparably grand masterpiece of divine art given to us in that wonderful gallery which comprises views illustrating the history of the kingdom of God, both in time and eternity. Joseph Smith was a Prophet of God, and the time will yet come when the world will know and acknowledge him as such.

J. M. S.

IN MEMORY OF ELDER HYRUM M. SMITH.

How sad it is to hear of the passing away of Elder Hyrum M. Smith! We feel it very much, for we had the pleasure of entertaining him and his family at our home the last time he attended the Dublin conference. "Wanted on the other side?" Yes, to do some work there. We find sweet consolation in the realization of the fact that our brother passed away in the full activity of "witnessing for Him" who became the Redeemer of the world. It is well with Brother Hyrum. He has done his work in mortality and closed his mission here, to enter on another in the Hereafter. He has kept the faith. What a grand victory! He closed his eyes while yet the harness was on him, for he performed faithfully the duties of the exalted office of an Apostle, testifying and witnessing, at home and abroad, that God lives, and that the gospel has again been restored, to enlighten the minds of all men in these the latter days. His voice is still heard, as it were, in our midst, denouncing evil and exalting the good, driving the evil one out of

the way, and clearing the path for the coming of our Lord. Yes, with fearless words he admonished all with whom he came in contact to seek first the kingdom of God and make sure of eternal salvation.

We desire to place on record our humble tribute to the memory of Brother Hyrum. How bright are the honors which await those who, with fortitude and patience, endure many things, that they may save their fellowmen from sin and corruption! He died, a witness for the gospel, and such are redeemed from death. Their names are gathered and garnered. Their memory is precious.

It is natural for us to mourn, yet, gladness mingles with our tears, because another loved one has passed on, to be forever with the Lord. During his whole life Elder Hyrum M. Smith trod the path that leads to honor and immortality.

The Church militant has lost a valiant son among its hosts here on earth. He had justice upon his forehead, love in his eyes, and truth upon his lips. With heaven-born vitality he pursued his earthly course, and has now entered into his rest. May our salvation be as sure as Brother Hyrum's is; for he loved his God, and he loved his brethren, and even when the mountains are worn out, and the rivers cease to flow, and when the clouds are weary of replenishing the springs, and the springs no longer gush—even then the names of such men as Hyrum Mack Smith shall be ever green in our memories, while the Book of Life will be filled with honors inscribed on its leaves by acts of fidelity during the earthly pilgrimage.

May God comfort Sister Ida B. Smith and her family, in their bereavement! Our prayers ascend to the throne of God for them, for we know the sorrow of parting. But we know also that great will be the joy of reunion.

Monkstown, Co. Dublin, BENJAMIN R. BIRCHALL.
January 29th, 1918.

A SOLDIER, TO "JOHN BULL."

FROM a letter written by Bandsman W. A. Carroll, of the city of Vancouver, B. C., dated from the Canadian Military Convalescent Hospital, Woodcote Park, Epsom, Surrey, January 29th, 1918, and addressed to *John Bull*, the following extract is made. It is, perhaps, needless to add that the sheet mentioned has not, as far as known, taken any notice of it—not even as a matter of courtesy to a wounded soldier. Mr. Carroll writes:

"In your issue of the 26th inst. I find an article purporting to be a warning to the girls of this country, but which in reality is an insult to the intelligence of the British public in general, and to the female population in particular.

"As you can see by the address above, I am a Canadian soldier,

and I volunteered, three years ago, to fight against a nation, which, according to the reports circulating throughout Canada, were guilty of the very crimes Winifred Graham attributes to the 'Mormons.' If the allegations of your correspondent were correct, do you, reasonably, think that I, at the age of 52, with my sons and my son-in-law, would sacrifice all that we hold dear in this life, to go and wage war against a nation of kindred spirits? No sane person would do so.

"Your correspondent tells the public, through your paper, that an ex-senator from Utah informed her that some of the leading elders of the 'Mormon' Church had recently landed. Did Winifred Graham have to wait until this late date to obtain that piece of information? Did she not know that England has never been without some of the 'leading elders' of the 'Mormon' Church, for over seventy years? Why has not your correspondent given the name of the ex-senator? I think I could do so myself. He has been an ex-senator for years, and it is that fact that makes him the avowed enemy of the 'Mormons,' who persistently refuse to re-elect him.

"Your correspondent enshrouds her article with all the mystery necessary to play upon the mind of the lovers of reading of the dime-novel type. She speaks of the hall in South Tottenham as being dimly lighted, and the elders as being loathsome and repulsive beings. I have visited that hall a good many times, both before I went to France and since I have returned wounded, and I must say that there is no truth in her statement concerning that hall, nor its occupants.

"Again, your 'lady detective' tells us that one elder, with whom she spoke, had shipped no less than four hundred girls to Utah in 1916. Now, if this information is correct, why does not your 'lady detective' bring the culprit to justice? Is she not aware that by withholding this information from the proper authority, she makes herself an accessory after the fact, and as such is liable to imprisonment?

"Further, your informant seems to be very ignorant of the laws of her own country and those of the United States, when she makes such a statement. If she will look up the Criminal Law Amendment Act of 1885, she will find that any person procuring, or attempting to procure, girls or women for immoral purposes from any place except a place of prostitution, shall be liable to a term of imprisonment not exceeding two years. The Amendment to the same Act in 1912 says:

"A constable may take into custody without warrant any person whom he shall have good cause to suspect of having committed or attempting to commit, any offence against Section 2 of the Criminal Law Amendment Act of 1885, which relates to procuring or attempting to procure," etc.

"Now, in the face of this, we have a mysterious person supposed

to be a 'lady detective,' who so far forgets her duty to the State and Society as to allow a man to remain at large to still carry on his nefarious propaganda, after an admission of the procuration of four hundred girls. Such a person is not worth a moment's consideration.

"Again, are you not aware that the laws of the United States are even more severe than those of Great Britain in respect to 'white slavery'? Why did a certain pugilist become an exile from the States? He was accused of 'white slavery' in the case of *one* person, and now your correspondent tries to make the intelligent people of Great Britain believe that one man shipped no fewer than four hundred girls into the United States in one year!

"This, I repeat, is an insult to the intelligence of your readers. The 'lady detective' uses the not very lady-like method of calling us 'rats,' and asking us to come out into the light; now I say, if her allegations are correct she is at fault for not doing her duty by the State and by Society.

"I am an Irishman, father of five children, three boys and two girls. I was baptized into the 'Mormon' Church, August 3rd, 1899, in the town of Grimsby, Lincolnshire. I have been an active member of that Church ever since. I am now the presiding elder in the branch of the Church at Croydon.

"I have lived in Salt Lake City, Utah, for three years, and have taken part in its councils, and I am considered a very good authority on the doctrines of the 'Mormon' Church.

"Does any sane person ever think that I would be vile enough to expose my wife and daughters to the machinations of such vile reprobates as your correspondent represents the 'Mormons' to be?

"Again, the 'lady detective' insults the women of Great Britain by making it appear that they either are of such loose morals or lack-lustre intelligence that they can be recruited into the ranks of the fallen at such an alarming rate as four hundred a year by one elder.

* * * *

"Now, I ask your great moralist if she has anything better than the gospel to offer, and I shall challenge her, or her 'lady detective,' to prove in any court of law the charges which have been made against an honest, God-fearing people."

FROM THE MISSION FIELD.

Correction.—In the *Star* No. 6, issue of February 7th, Sister Eliza Wappet is reported as secretary of the Mutual Improvement Class of Shildon branch, Newcastle conference. It should read Sister Eliza W. Edwards.

Transfer.—Elder State England of the Nottingham conference

was transferred to the Liverpool conference and appointed to assist in the publishing department at mission headquarters in Liverpool, on January 31st, 1918.

Releases and Departures.—Elders James T. B. Mason, Parley M. Condie, Eben J. Robinson, John D. Hooper, Amos T. Tucker, and William A. Linford were honorably released and left Liverpool, February 16th, 1918, on their journey homeward.

Baptism.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. 15., London conference, on Sunday, February 17th, 1918, when two were added to the Church. Elder Herbert P. Haight officiated. President James Gunn McKay made a few remarks at the water's edge upon the principle of baptism. The candidates were later confirmed members by President James Gunn McKay and Elder William T. Hawkes.

Socials.—B. W. T. Norman, superintendent of the Manchester branch Sunday school, reports a successful social held February 2nd, 1918, for the benefit of the school. A good program had been arranged, and a sum of money was realized from their effort.

President Fred. J. Barbour, of the Sparkbrook branch, Birmingham conference, reports that the saints and children of that branch had an enjoyable social on the 29th of December, last year. The children met in the afternoon, and the grown-up members and friends assembled in the evening. Conference President Jesse W. Lloyd distributed prizes to the children.

Appointments.—Elder William J. Loosle was appointed president of the Newcastle conference, February 5th, 1918, to succeed Elder Parley M. Condie, who was then leaving that conference, to visit the Saints of the Liverpool conference, over which he formerly presided, prior to returning home.

The following appointments of conference presidents were made February 16th, 1918, to fill vacancies occasioned by the release of elders to return home:

Elder David A. Owen, to succeed Elder James T. B. Mason in the Liverpool conference; Elder Joseph S. Nelson, to succeed Elder Eben J. Robinson in the Leeds conference; and Elder Leroy S. Dickson, to succeed Elder John D. Hooper in the Nottingham conference.

Branch Conferences.—A branch conference was held at "Deseret," 152 High Road, South Tottenham, London, N. 15, on Sunday, February 17th, 1918, for the Hammersmith, Holloway, Stratford, and North London branches. At the Sunday School session a fine program was rendered. At the afternoon session Brothers Samuel Bantock, Hermann Stultz, and Harry Tozen spoke on the various principles of the gospel, showing the need for faith, prayer, and

obedience. A baptismal service was held at 4 p.m. At the evening meeting President James Gunn McKay and Elders James H. Ludlow and Herbert P. Haight were the speakers, dwelling chiefly on the principles of right-living, and explaining the great importance of the Word of Wisdom.

A branch conference was held February 10th, 1918, at Gillingham, for the Sittingbourne and Gillingham branches of the London conference. A priesthood meeting was held at 11 a.m. Each one present expressed how he felt in relation to the gospel of Christ. At the Sunday-school session an excellent program was carried out. Elder Herbert P. Haight spoke upon the necessity of the young being trained to take part in various organizations, and President McKay related early incidents from the life of the Savior. An evening service was held at 6 o'clock. The Gillingham branch was reorganized, with Elder Frederick J. Potter as president, Brother Walter Jarvis, first counselor, and David Thomas White as second. Elder Herbert P. Haight spoke upon the need of divine authority, and President James Gunn McKay showed that the power of God is on earth to-day, and that our message to the world is salvation—to repent and be baptized for the remission of sins.

The Batley branch of the Leeds conference held its semi-annual conference in two sessions, morning and afternoon, February 19th, 1918. Both sessions were attended by Conference President Joseph S. Nelson and Elder Ether L. Marley. The Sunday-school session was conducted by Superintendent Fred Ainsworth. An interesting demonstration of how to conduct a Book-of-Mormon class was given by the conference president. Some changes were made in the corps of teachers. The afternoon session was conducted by Branch President Walter Walker. The speakers were the traveling elders present, and a good spirit was enjoyed by all.

DIED.

ROSE.—February 3rd, 1918, of bronchial trouble, Kenneth Steven Rose, infant son of Robert and Gertie Rose. Deceased was born October 7th, 1917, at Grimsby, England (Hull conference).

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